



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. *Alif. Lamm. Meem.*¹

آلَّمْ

2. *Telka^w(she-that afar-it^w/ those^w) (are) Aya'te^w (Qur'anic statement)
(of) The Book The Hakeeme² (infinite hekma^b Possessor).*

تِلْكَ آيَاتُ الْكَٰئِنِ الْحَكِيمِ

3. *Ahudan(divine-guidance) x and a mercy w for the benefactors.*

هُدًى وَرَحْمَةً لِلْمُحْسِنِينَ

4. *Who^r youqeymona^t (they^z up-to-fulfill the prescribed obligations
of) the Prayer^w and younatona^x (they^z accord and fulfill the
obligations of^x the Zakata^w⁵ (prescribed percentage of personal
possessions)^w and they (are) by the Hereafter^w they (are)
youqenoona (they^z believe with certitude).*

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَوَةَ وَهُم بِالْآخِرَةِ هُم يُوقَنُونَ

5. *Those (are) on a hudan (divine-guidance)^x from their Lord
and those they (are) the thrivers.*

أُولَئِكَ عَلَىٰ هُدًى مِّنْ رَّبِّهِمْ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

6. *And of the mankind who^p [he] purchases the amusement
(of) discourse, to mislead [he] a'n (off) Allah's path by
other than a knowledge; and yattakhetha^d (takes and makes)
it^w [he] jestingly; those, for them (is) a humiliative torment.*

وَمِنَ النَّاسِ مَنْ يَشْرِي لَهُو
الْحَدِيثُ لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ
يُغَيِّرُ عِلْمَ وَيَتَّخِذُهَا هَزْوًا
أُولَئِكَ هُمْ عَذَابُ مُهَمِّنِينَ

7. *And if (to-be / being) recited on him Our Aya'te^w (Qur'anic
statements) [he] diverged, mustakberan⁷ (affirmably standing
haughtily above submission) as if [he] heard it^w not, as if in
his[both] ears a wagran (hearing-heaviness); so bashshero⁸
(let-tell him [you^s] pleasant tidings) by a painful torment.*

وَإِذَا تُتْلَىٰ عَلَيْهِ إِبْرَاهِيمٌ مُسْتَكِرًا
كَانَ لَمَّا يَسْمَعُهَا كَانَ فِي أَذْنَيْهِ
وَقَرَا فِيهِ بِعَذَابِ الْمُبَرِّءِ

8. *Verily who^r believed they^z and worked the righteous-
works^w they, z for them (are) gardens^w (of) the naeeme⁹
(permanent mental and physical delights in the highest
chambers of Paradise).*

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ هُمْ جَنَّتُ الْأَنْعَمِ

¹ See the Lexicon attached to this Translation for a commentary on this.

² See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" and "الْحَكِيمُ".

³ Ibid.

⁴ The word "يُقِيمُونَ" is rooted in "أَقَامَ" "أَقَامَ" =upheld. linguistically means: "أَدَمَ، بِمَعْنَى أَبْقَى أَوْ اسْتَمْرَرَ عَلَى دَوْمٍ. وَالدَّوْمُ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مَعِينٍ، مَعْرُوفٌ لِدِي الْحَاضِرِ مُسْبِقاً".

So, "يُقِيمُونَ" means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself.
Note: Prayer and how (it^w) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

⁵ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

⁶ The word "إِتَّخَذَ" from "إِتَّخَذَ" "إِتَّخَذَ" which is "إِفْتَعَالٌ" for "الْإِتَّخَادُ" in "اللِّسَانِ"; therefore, "إِتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁷ The word "mustakberan"="مُسْتَكِرًا" does not have an exact English equivalent per se. It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain.

⁸ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheran=بَشَّرَ يُبَشِّرَ مُبَشِّرَ.

<p>9. Immortals they^z(are)in it^w; Allah's promise, (<i>absolutely</i>)-right;⁹ and He (<i>is</i>) The Mighty The <i>Hakeemo</i>¹⁰ (<i>infinite hekmah</i>¹¹ Possessor).</p> <p>10. Created [<i>He</i>] the Heavens^w by other than pillars you^z see it;^w and cast [<i>He</i>] in the Earth^w anchors¹² (<i>catches/fasteners/stabilizers</i>), that not [<i>it w</i>] wobbles by you;^b and dispersed [<i>He</i>] in it^w of every a <i>dabba'ten</i>^{w13} (<i>she-moving-creature</i>); and <i>anzalna</i> (<i>We descended</i>) from the sky^w water; so <i>anbatna</i> (<i>We sprouted</i>) in it^w of every <i>zawjen</i>¹⁴ (<i>category/hue</i>) <i>kareemen</i>¹⁵ (<i>bounteous, and of multiple uses/effects</i>).</p> <p>11. This (<i>is</i>) Allah's creation;^x so let-you^z show me what created who^r (<i>are</i>) of lesser than/without Him; rather the <i>dha'lemonna</i>¹⁶ (<i>injustice-doers</i>) (<i>are</i>) in a misguidance manifester.</p> <p>12. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>aa'tayna</i> (<i>We accorded</i>) <i>Luqmana</i> the <i>hekmata</i>¹⁷ (<i>wisdom</i>) that let-thank [<i>you s</i>] for Allah; and whoever [<i>he</i>] thanks so verily only [<i>he</i>] thanks for himself;^w and whoever <i>kafara</i> ([<i>he</i>] <i>unbelieved/was ingrate</i>),¹⁸ so verily Allah(<i>is</i>)rich <i>Hameedon</i> (<i>iteratively praised and multitudinous praiser He</i>).</p> <p>13. And <i>edb</i> (<i>when/while</i>) said <i>Luqmano</i> for his son, while he exhorts¹⁹ him: O, my little-son,²⁰ let-not partner (<i>other deities</i>) [<i>you s</i>] by Allah; verily [the] <i>sherka</i> (<i>associating partners with Allah/polytheism</i>) (<i>is</i>) surely an injustice great.</p> <p>14. And We enjoined the mankind by his both begetters (<i>parents</i>); borne him his mother frailness over frailness; and his <i>fe'ssalo</i> (<i>weaning/disengagement from breast-feeding</i>) in <i>aa'mayne</i>^{w21} (<i>two-years by anniversary</i>),</p>	<p style="text-align: right;">خَلِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾</p> <p style="text-align: right;">خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرْوَنَّا وَأَلْقَى فِي الْأَرْضِ رَوْسَى أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ ذَابِثٍ وَأَنْزَلَنَا مِنَ السَّمَاءِ مَاءً فَأَبْيَطْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٌ ﴿٢﴾</p> <p style="text-align: right;">هَذَا خَلْقُ اللَّهِ فَارُونَ مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلْ الظَّلَّمُونَ فِي ضَلَالٍ مُّبِينٍ ﴿٣﴾</p> <p style="text-align: right;">وَلَقَدْ ءاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ أَشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرْ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٤﴾</p> <p style="text-align: right;">وَإِذْ قَالَ لُقْمَانُ لِأَبْيَهِ وَهُوَ يَعْظُهُ يَسِّيْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشُّرُكَ لَظُلْمٌ عَظِيمٌ ﴿٥﴾</p> <p style="text-align: right;">وَوَصَّيْنَا إِلَيْنَاهُ بِوَالْدِيهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفَصَلَهُ فِي عَامَيْنِ أَنْ أَشْكُرْ لِي وَلِوَالْدِيهِكَ ﴿٦﴾</p>
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⁹ The word “**حقاً**” is *absolute objective noun*, i.e. tantamount to the *infinitive noun*, intended for *intensity*, so “*absolutely*” is prefixed. As in English there is no *infinitive noun* for such a *purpose of intensification* of the verb. See **اعراب القرآن**, لـ **محمود صافي**.

¹⁰ See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيماً**.”

¹¹ See the *Lexicon* attached to this *Translation* for “*hekmah*.”

¹² That is the mountains.

¹³ For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will *not do*, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

¹⁴ The word “**زوج**” *strictly and linguistically speaking* means (1) *pair*, (2) *husband or wife*, (3) *the individual entity with a companion*, (4) *category* (*sort or kind or specimen*), (5) *hue* (*color*). And quite relevant to the word “**زوج**” is its *plural*: (1) “**زواج**,” which could *also mean*: (2) *similar*s, i.e. the *look-like*s.). In this *Ayah*, according to Ibn Abbas, **ترجمان القرآن**= *explainer of The Qur'an*, meaning (5) *hues, applies*. See **القرطبي** and **السان**.

¹⁵ The word “**kareem**”= “**كريم**” is a subjective, singular, masculine noun. It has *no exact English equivalent*, as explained at length in footnote 28 of the *Introduction*. In summary: *bounteous, and of multiple uses/effects*.

¹⁶ The word “**ظالملون**” = “**the injustice-doer**,” as “**ظلم**” = “**injustice**.”

¹⁷ The English word “**wisdom**,” *inextricably linked* to human *deficient knowledge* and *incomplete experience*, is *highly inadequate* term to describe its supposed Arabic equivalent “*hekmah*.” See the *Lexicon* attached to this *Translation*, for an exposition of the word “*hekmah*.”

¹⁸ The word “**unbelieves**,” in its *intransitive sense* hence “*unbelieves (in)*” means: rejects the belief in, in this case, the thanks for Allah. That is being an *ingrate* with respect to Allah's *countless boons* on him, of say: *life, health, hearing seeing, etc.*

¹⁹ The word “**يعظه**”= “**وعظ**”= “**exhort**” or “**admonished**,” and “**موعظة**”= “**موعظة**” could mean: *exhortation or admonition*.

²⁰ The phrase “my little-son” is by way of endearment.

²¹ The Arabic word “**عام**” has *no English equivalent per se*. There is only one word for **سنة**. In Arabic there is “**عام**” “**سنة**” and “**سنة**” each with a *difference*. Here “**عام**” is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas “**سنة**” is a *year with reference to a beginning of a specific month and an*

that let-thank [you^s] for Me and for your^t begetter-parents and to Me (*is*) the destiny.

15. And *en(if)jabadaka* (*both exerted their utmost mental/ physical and possessional efforts fighting you^s*) on that [you^s] partner (*deities*) by Me what not for you^g by it^x a knowledge then let-not [you^s] obey them both; and let-accompany [you^s] them both in the world a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); and *ettabe'a* (*let-closely-follow [you^s]*) path (*of*) whom^p [*he*] *anaba*²² (*[he] returned-penitent*) to Me; afterwards to Me (*is*) yourⁿ return; then *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you^b by what you^c were working.

وَإِنْ جَهَدَاكَ عَلَى أَنْ تُشْرِكَ
بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
تُطْعِهِمَا وَصَاحِبِهِمَا فِي الدُّنْيَا
مَعْرُوفًا وَاتَّبَعَ سَبِيلَ مَنْ أَنْابَ
إِلَى نَّهَى إِلَى مَرْجِعِكُمْ فَأُنْبِئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ

16. O, my little-son,²³ verily it^w *en(if/ albeit) tako*²⁴ (*if w be*) a *methgala* (*weigh / burden / equipoise*) seed^w of mustard so be[*it^w*] in a rock^w or in the Heavens^w or in the Earth^w *ya'atee*^x (*brings / causes to come*)^{x25} by it^w Allah; verily Allah (*is*) *Lateefon*²⁶ (*fine / subtle / gentle and protector*) Proficient.

يَبْيَنِي إِنَّهَا إِنْ تَكُ مِنْ قَالَ حَبَّةً مِنْ
خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ هَا
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

17. O, my little-son,²⁷ *a'qem*²⁸ (*let-[you^s] up-to-fulfill* the Prayer^w and let-command [you^s] by the *ma'aroof* (*popularly acceptable and not Sharey'ah disapproved maxim*) and let restrain [you^s] *a'n* (*regarding*) the *munka're* (*rationally/- Sharey'ah unacceptable deed / say*); and *issber* (*let-hold on patiently [you^s]*) on what betided you;^g verily *tha'leka* (*afar-that-it / that*)^x (*is*) of the matters' resolve.

يَبْيَنِي أَقِمِ الْصَّلَاةَ وَأَمِرْ
بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ
وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ
مِنْ عَزْمِ الْأُمُورِ

18. And let-not *tossa'er* (*[you^s] haughtily-cant*) your^t cheek for the mankind; and let-not [you^s] walk in the land^w struttingly; verily Allah loves not every swaggerer-/strutter-boaster.

وَلَا تُصْعِرْ خَدَّكَ لِلنَّاسِ وَلَا
تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ
لَا سُبْحَانَ كُلَّ مُخْتَالٍ فَخُورٌ

19. And *eqssed* (*let-moderate/ abate*) [you^s] in your^t walk and let-soften [you^s] of your^t voice; verily *viler*²⁹ (*of*) the voices surely (*is*) the donkeys' voice.

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ
مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ
لِصَوْتِ الْحَمْرِ

20. Have not seen you^z that Allah subjugated for you^b what (*are*) in the Heavens^w and what (*are*) in the Earth;^w and *asbagha* ([*He*] *amply provided*) on you^b His boons^{w30} apparently/openly^w and hiddenly;^{w31} and

أَلْمَرْ تَرَوَا أَنَّ اللَّهَ سَخَرَ لَكُمْ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ
عَلَيْكُمْ نِعْمَةً ظَاهِرَةً وَبَاطِنَةً وَمَنْ

ending by a specific month every time all the time. As to حَوْل “= anniversary of any special event, and حِجَّةٌ = lunar-year. الفروق اللغوية، لـ أبي هلال العسكري

²² The word “أَنَابٌ” means iteratively returned penitent. See الراغب.

²³ The expression “my little son” is an Arabic tongue expression of endearment.

²³ *Tako=tak'on* but shortened for resoluteness and assertiveness.

²⁵ That is to say: He brings it.

²⁶ The word رَفِيقٌ = “لَطِيفٌ” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: لَطِيفٌ is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

²⁷ See footnote 4398 above regarding endearment.

²⁸ That is you^s are commanded to uphold/sustain/maintain all the prescribed obligations of the Prayer.

²⁹ The word أَنْكَرٌ is a superlative adjective. There is أَنْكَرٌ, نَكَرٌ and أَنْكَرٌ, vile, viler and vilest respectively. I believe here, and Allah is knowing, أَنْكَرٌ is “viler.” Albeit some say: أَنْكَرٌ, vilest.

³⁰ See the Lexicon attached to this Translation for “bekma.”

³¹ See the Lexicon attached to this Translation for “ne'amah” (“boon”)

of the mankind who^p [he] disputes in Allah by other than a knowledge and nor a *hudan* (*divine-guidance*) nor a book illuminator.

النَّاسُ مَنْ سُجِّدَلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هَدْيٍ وَلَا كِتْبٍ مُّنْبَرٍ ﴿٧﴾

21. And if (*had been*) said for them: *ettabe'ao* (*let-closely-follow you^z*) what Allah descended, they^z said rather *natta'be'o* ([*we*] *closely-follow*) what we found on it^x our fathers; lo, while albeit³² [*was*] the Satan inviting them to a torment (*of*) the *Sa'ree^w* (*intensely kindling Fire*).^w

وَإِذَا قِيلَ لَهُمْ أَتَبْعَوْا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ إِبَابَاتِنَا أَوْلَوْ كَانَ الشَّيْطَنُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعْيِ ﴿٨﴾

22. And whoever[*he*] consigns his face³³ to Allah while he (*is*) a benefactor then *qad* (*already and affirmatively*) *istamsaka*³⁴ ([*he*] *assiduously-held-on*) by the knot,³⁵ the *wothqa*³⁶ (*assuredly-intact*),^w and to Allah (*is*) the matters' result.

* وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى وَإِلَى اللَّهِ عِنْقَبَةُ الْأُمُورِ ﴿٩﴾

23. And whoever [*he*] unbeliever then let-not sadden you^g his unbelief; to Us (*is*) their return; then *nona'bbeohum* ([*We*] *inform by piece-of-significant-and-availing-news to them*) by what they^z worked; verily Allah (*is*) Omniscient by the chests' possession.

وَمَنْ كَفَرَ فَلَا سَخْرَنَكَ كُفُورُهُ إِلَيْنَا مَرْجِعُهُمْ فَنَنْبَغِّهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٠﴾

24. *Numatte'ao* ([*We*] *let relish the transitory worldly delights by*) them a little; then [*We*] compel them to a harsh torment.

نُمْتَعِهُمْ قَلِيلًا ثُمَّ نَضْطَرُهُمْ إِلَى عَذَابِ غَلِيظِ ﴿١١﴾

25. And *la'en* (*indeed if*) you^h asked them: Who^a created the Heavens^w and the Earth;^w surely assuredly³⁷ say they: ^z Allah; let-say [*you^s*]: the praise (*is*) for Allah; rather most (*of*) them not know they.^z

وَلَيْنَ سَأَلْتَهُمْ مِنْ حَلْقِ السَّمَاوَاتِ وَالْأَرْضِ لَيَقُولُنَّ اللَّهُ قُلْ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٢﴾

26. For Allah what (*are*) in the Heavens^w and the Earth;^w verily Allah, He (*is*) The Rich The Hameedo³⁸ (*He Who is multitudinously praised, He Who is multitudinous praiser*).

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٣﴾

27. And if verily only in the Earth^w of a tree^w³⁹ (*are*) pens; and the sea supplies it^x from after it^x seven seas not (*would have*) exhausted Allah's swords;^w verily Allah, (*is*) Mighty Hakeemon⁴⁰ (*infinite hekma⁴¹ Possessor*).

وَلَوْأَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمُهُ وَالْبَحْرُ يَمْدُدُهُ مِنْ بَعْدِهِ سَبْعَةَ أَنْجَرٍ مَا نَفَدَتْ كَلَمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٤﴾

28. Neither yourⁿ creation and nor yourⁿ resurrection except, like a one-shey self;^w verily Allah (*is*) Sameeon (*Acute-Hearer/Enabler of others to hear, favorable Answerer to prayer*), Basseeron (*keenly: Seer/Omniscient*).

مَا خَلَقْتُمْ وَلَا بَعْثَثْتُمْ إِلَّا كَنْفُسٌ وَاحِدَةٌ إِنَّ اللَّهَ سَيِّعَ بَصِيرٌ ﴿١٥﴾

³² The construct “أُولَوْ” is made up of three distinct components: (1) “disapprobatory interrogative,” (2) “الحالية” “و” adverbial=“while,” and (3) “conditional particle” =“albeit.” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious. For (3) “albeit” seems to me very appropriately self-explanatory.

³³ The expression “his face” means “his entity or his destiny.”

³⁴ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstitution (*blockage*).

³⁵ Say Qur'an commentators it's: “لا إله إلا الله” “No an *elaha* (*a deity*) except Allah,” is “most assuring knot.”

³⁶ The word “الوثقى” is the feminine of “الوثقى”. There is no single word in English for “*per se*,” “the assuredly intact” seems to me is the best and closest equivalent, incorporating assuredness and intactness, which the “الوثقى” certainly calls for.

³⁷The “ل” in “ليقولن” is a juratory “التأكيد” = “القسم” = “ل القسم” = “ل التأكيد,” i.e. affirmation, expressed by “assuredly”.

³⁸ The word “Hameed” = “حَمِيدٌ” linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

³⁹ That is to say all the trees, or anything called tree or of a tree.

⁴⁰ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم.”

⁴¹ See the Lexicon attached to this Translation for “hekma.”

29. Have not seen [you^s] that Allah transpierces the night in the *naha're* (*between sunrise and sunset*) and [He] transpierces the *naha're* in the night and [He] subjugated the sun^w and the moon^x each runs to *ajaler*⁴² (*term-limit*) *musamma*⁴³ (*that which is designated and/or named*); and verily Allah by what you^z work (*is*) Proficient.

30. *Tha'leka* (*afar-that-it/ that*)^x (*is*) because surely Allah, He (*is*) The Right; and what you^z invoke of lesser than-/without Him (*is*) the falsehood^x and that Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*^x The *Ka'beero*^x (*Precedent/ Big beyond comparison/comprehension, Predates/ Antedates every-and-all things*).

31. Have [and] not seen [you^s] that the *folka*^w (*ship/ ships*)^w runs^w/run^w in the sea by Allah's boon^w⁴⁴ to show you^b [He] of His *Aya'te*^w (*miracles/ signs/ proofs*); verily in *tha'leka* (*afar-that-it/ that*)^x surely (*are*) *Aya'ten*^w (= *Aya'te*) for every *ssabba'ren* (*an ever/ stout patience-endurer*) *Shakooren* (*iterative thankier*).

32. And if overlaid them a surge like the awnings they^z invoked Allah, faithfully/ sincerely for Him the religion; then *lamma* (*when/ whence*) *najja* (*iteratively delivered*) them [He] to the desert⁴⁵ (*land*), then of them (*is*) a *muqtassidon*⁴⁶ (*occasional lapses, constant in being dutiful*); and not reject by Our *Aya'te*^w (*signs/ proofs*) except every *khattaren* (*predetermined-insistent iterative traitor*), *kaforen*⁴⁷ (*iterative unbeliever/ ingrate*).

33. O, you the mankind *ettaqo* (*let-reverentially guard you^z not to displease*) yourⁿ Lord; and *ikhshaw* (*let-reverentially-fear you^z*) a day not requites *wa'ledon* (*he-begetter*) *a'n*⁴⁸ (*instead-of*) his child and nor a *mawlodon* (*begotten-child*), he (*is*) a requiter *a'n* his *wa'lede* (*he-begetter*) a thing; verily Allah's promise (*is*) right; so let not beguile^w you^b the life^w (*of*) the world^w and let not assuredly beguile^x you^b by Allah the beguiler.^{x49}

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ الَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي الَّيْلِ وَسُخْرَ الشَّمْسَ وَالْقَمَرَ كُلُّ شَجَرٍ إِلَى أَجَلٍ مُسَمٍّ وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٦﴾

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٧﴾

أَلَمْ تَرَ أَنَّ الْفَلَكَ تَجْرِي فِي الْبَحْرِ بِنَعْمَتِ اللَّهِ لِيُرِيكُمْ مِنْ إِيمَانِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَارٍ شَكُورٍ ﴿٨﴾

وَإِذَا غَشِيَّهُمْ مَوْجٌ كَالظَّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ فَلَمَّا جَنَّهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا سَجَدَ بِعَائِدَتِنَا إِلَّا كُلُّ خَتَارٍ كُفُورٍ ﴿٩﴾

يَأَيُّهَا النَّاسُ اتَّقُوا رَبِّكُمْ وَاخْشُوْا يَوْمًا لَا يَنْجِزِي وَالَّذِي عَنِ الْوَدِي وَلَا مُؤْمِنٌ هُوَ جَازَ عَنِ الْوَدِي شَيْعًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغْرِيْكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغْرِيْكُمْ بِاللهِ الْغَرُورُ ﴿١٠﴾

⁴² The word “الأجل” means term-limit, see *السان*.

⁴³ The word “*musammid*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

⁴⁴ See the Lexicon attached to this Translation for the word “نعمه,” the next best approximation in English for “نعمه” is “boon.” in fact there is no English equivalent *per se* for “نعمه,” as “نعمه” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

⁴⁵ The word “البَرُّ,” “أَيُّ الْخَلَاءِ مِنَ الْأَرْضِ” = “البَرُّ,” literally means “desert,” i.e. furthest from any body of water. Also, “البَرُّ” figuratively speaking could stand for “land.” See *السان*.

⁴⁶ The word “*muqtassid*=” “*مقتصد*=” has several meanings, but in this context Qur'an commentators are not in complete agreement as to the exact meaning. (1) Some maintain that they are *fulfillers* of their invocation while at sea; (2) others say: they continue to be *steadfast in their obedience* to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they *hide disbelief*, i.e. they are hypocrites. See *القرطبي*. However, linguistically, the word “*muqtassid*=” “*مقتصد*=” means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly “economical.” So, likewise in his worship he tends to be “economical,” doing the least required.

⁴⁷ The word “*كُفُورٌ*,” is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ ingrate*.

⁴⁸ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن.”

⁴⁹ That is the Satan or his associates.

34. Verily Allah has The Hour's ^w knowledge; and *younazzelo* (iteratively descends [He]) the *ghaytha*⁵⁰ (delightful satiating-and-reviving rain) and knows [He] what (*is*) in the wombs and not *tadrey*⁵¹ (profoundly understands) a self^w what (*would*) [*it*^w] gain tomorrow and not *tadrey* a self^w by which land^w [*it*^w] (*shall/may*) die; ^w verily Allah (*is*) Omniscient, Proficient.

إِنَّ اللَّهَ عِنْدَهُ دِرْعَةٌ السَّاعَةٌ وَيُنَزِّلُ
الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا
تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ
غَدَاءً وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ حَبِيرٌ

⁵⁰ The word “المطر المنبت للكلاء و المنعش = ”الغيث“ so is *not* just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, “الغيث” could also means the gliding clouds that bring rain.

⁵¹ The word “درایہ“ “تدری“ is from “درایہ“ which is *far more reaching* than the simple “knowledge,” as extends to having *deep understanding* of the subject matter. +